



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Ttaha</i> ¹ .	طه ﴿١﴾
2. Not We descended on you ^s The Qur'an ^x to [you ^s] (have) misfortune ² .	مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾
3. Except a reminder ^{w3} for whomever <i>yakhsba</i> ([he] reverentially-fears).	إِلَّا تَذَكُّرَةً لِّمَن يَخْشَىٰ ﴿٣﴾
4. A descending ⁴ from Who ^p [He] created the Earth ^w and the Heavens ^w the highs.	تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْاَعْلَىٰ ﴿٤﴾
5. <i>Ar-Rahma'no</i> on The <i>Arshe</i> ⁵ (Throne of Kingship) <i>istawa</i> ⁶ ([He] set Himself).	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾
6. For Him what (are) in the Heavens ^w and what (are) in the Earth ^w and what (are) between [them] both and what (are) under the <i>thara</i> ⁷ (moistened-soil).	لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ﴿٦﴾
7. And <i>en</i> (if) [you ^s] louden by the say then verily He knows the secret and <i>akhfa</i> ⁸ (more hidden).	وَإِنْ تَجَهَّرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ﴿٧﴾
8. Allah, no an <i>elaha</i> (a deity) except Him; for Him (are) the names the <i>husna</i> ^w (ultimate-around-most-beautiful) ^w .	اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾
9. And has <i>ataka</i> (happed to you ^s) <i>Mosa's</i> (Moses') discourse.	وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿٩﴾
10. <i>Edb</i> (when/since) [he] saw a fire ^w ; then said [he] to his family ^w : <i>emkotho</i> (let-you ^z stay/tarry); verily I sensed-/perceived a fire ^w ; <i>la'allā</i> (craving currently unavailable deed that/ perhaps) <i>aa'tee</i> ([I] bring to) you ^b of it ^w by a brand or [I] find on the fire ^w a divine-guidance ^x .	إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى ﴿١٠﴾
11. Then <i>lamma</i> (when/whence) <i>ataba</i> ([he] came to it ^w) [he] (had been) called: O, <i>Mosa</i> (Moses).	فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَىٰ ﴿١١﴾

¹ See the *Lexicon* attached to this Translation for commentary.

² Here again, in English there is no way to directly say “تَشْقَى” *per se*; as there is no verb for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: “receive misfortune” which is a noun prefixed by a verb rendering the action of this noun.

³ The word “التذكُّرَة” means that which reminds or by which one is reminded. See البصائر. And the word “التذكُّرَة” = reminder is a feminine gender, hence “w” is superscripted to it.

⁴ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

⁵ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

⁶ The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “bon” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “bon” of His action.

⁷ The word “الثرى” is moistened soil. Hence, it is “الثرى” and not “التراب”=sand and dust.

⁸ In English I know of no superlatives for “bide” *per se*. So we transliterate and parenthetically explain.

2. Verily I, I am your ^t Lord; so <i>ekhla'a</i> ⁹ (<i>easily-take off</i>) your ^t shoes; verily you ^s (<i>are</i>) by the valley the holy <i>Ttowa</i> ¹⁰ .	إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿٢﴾
13. And I chose you ^s ; so <i>ista'me'a</i> (<i>affirmably listen</i> [you ^s]) for what (<i>is being</i>) revealed ¹¹ .	وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿٣﴾
14. Verily I, I am Allah; no an <i>elaba</i> (<i>a deity</i>) except Me; so let worship Me [you ^s]; and <i>a'gem</i> ¹² (<i>let-[you^s] uphold/-sustain the prescribed obligations of</i>) the Prayer ^w for My <i>thekre</i> (<i>remembrance</i>).	إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿٤﴾
15. Verily The Hour ^w (<i>is</i>) <i>aa'teeyaton</i> (<i>approaching</i>) ^{w13} ; <i>akado</i> ([I] <i>almost/nearly</i>) manifest/conceal ¹⁴ it ^w to be requited every a self ^w by what [<i>it</i> ^w] endeavors ¹⁵ (<i>for</i>).	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿٥﴾
16. So let not assuredly repel you ^s <i>a'n</i> (<i>off</i>) it ^w who ^p [<i>he</i>] believes not by it ^w ; and <i>ettaba'a</i> ([<i>he</i>] <i>closely-followed</i>) his <i>hawa</i> (<i>tendentious liking</i>), then die-out ¹⁶ [you ^s].	فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿٦﴾
17. And what (<i>is</i>) <i>telka</i> ^w (<i>she-that-afar-it/ it^w/ that</i>) ^w by your ^t <i>yameene</i> (<i>right-hand</i>), O, <i>Mosa</i> (<i>Moses</i>).	وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿٧﴾
18. Said [<i>he</i>]: she is my staff ^w ; [I] lean on it ^w ; and <i>ahoshsho</i> ¹⁷ (<i>I pull tree branches/so leaves fall</i>) by it ^w over my sheep; and for me in [<i>it</i> ^w] other motives.	قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَأُهَشِّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبٌ أُخْرَىٰ ﴿٨﴾
19. Said [<i>He</i>]: throw it ^w O, <i>Mosa</i> (<i>Moses</i>).	قَالَ أَلْقِهَا يَمْوَسَىٰ ﴿٩﴾
20. So [<i>he</i>] threw it ^w ; then <i>edha</i> (<i>suddenly/whereas</i>) [<i>she</i>] (<i>is</i>): a snake <i>tas'aa</i> ¹⁸ (<i>energetically running</i>) ^w .	فَالْقَنَہَا فِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿١٠﴾
21. Said [<i>He</i>]: let-take it ^w [you ^s] and let-not fear [you ^s]; [<i>We</i>] shall return it ^w to its ^w <i>serata</i> (<i>state</i>) ^w the former ^w .	قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿١١﴾
22. And let-draw [you ^s] your ^t hand ^w to your ^t wing ¹⁹ (<i>armpit/upper arm/side</i>) [<i>it</i> ^w] egresses white of other than an ill, <i>Aya'tan</i> ^w (<i>miracle/sign</i>) ^w another ^w .	وَأَضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ ؕ آيَةً أُخْرَىٰ ﴿١٢﴾
23. To [<i>We</i>] show you ^s of Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) the <i>kubra</i> ²⁰ (<i>she-biggest</i>).	لِنُرِيكَ مِنْ ؕآيَاتِنَا الْكُبْرَىٰ ﴿١٣﴾

⁹ The word “خلع” in “إِخْلَعْ” = “نَزِع” however “نَزِع” means took-off *quickly* while “خلع” means took off *easily*, in other words: *take your time* and “*easily take-off* your shoes.” See الهادي.

¹⁰ That is “Towa” is the name of the holy valley.

¹¹ The word “أوحى” in “يُوحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الوحي” is *fire* or *king*. See اللسان.

¹² That is you^s must uphold/sustain/maintain all the prescribe obligations of the Prayer.

¹³ In Arabic “Hour” is a *singular feminine*, thus the pronoun referring to it is “ة,” so, it’s superscripted by^w.

¹⁴ The word “أخفى” in “أُخْفِيهَا” carries *paradoxical* meanings: manifest or conceal. See التفاسير and الهدى.

¹⁵ The word “سعى” has *several* meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

¹⁶ The word “تردى” means *to die out*, cease living completely.

¹⁷ The word “أهش” has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep. See التاج.

¹⁸ See footnote 15 above regarding سعى.

¹⁹ The word “جناح” = “wing” has several meanings (*armpit, upper arm, side*) any one or all could be applicable.

24. Let-go [you ^s] to Pharaoh; verily he tyrannized.	أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾
25. Said [he]: my Lord, <i>eshrab</i> ²¹ (let-[You ^s]: delightedly open) for me my [chest].	قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾
26. And let facilitate [You ^s] my matter.	وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And let-untie [You ^s] a tie of my tongue.	وَأَحْلِلْ غَدَاةً مِّنْ لِّسَانِي ﴿٢٧﴾
28. (So that) they ^z understand my say.	يَفْقَهُوا قَوْلِي ﴿٢٨﴾
29. And let-make [You ^s] for me a minister of my folk ^w .	وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. Haroona (Aaron) my brother.	هَارُونَ أَخِي ﴿٣٠﴾
31. Let-harden ²² [You ^s] by him my stamina.	أَشْدِّدْ بِيَمِي أَزْرِي ﴿٣١﴾
32. And let-partner ²³ him [You ^s] in my matter.	وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾
33. So-that <i>nosabbeho</i> ²⁴ ([we] say: <i>subhana Allah</i>) (to) You ^g multitudinously.	كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And [we] remember You ^g multitudinously.	وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾
35. Verily You ^g , You ^g were, by us <i>Basseeran</i> (<i>keen: Seer/-comprehensive Knower of the facts and their ultimate consequences</i>).	إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [He]: <i>qad</i> (already and affirmatively) <i>oteyta</i> (had been accorded/ given you ^g) your ^t quest, O, Mosa (Moses).	قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾
37. And <i>laqad</i> (verily, already and affirmatively) surely <i>manana</i> ²⁵ (<i>We hadgracedOurboon</i> ^w) on you ^g [once ^w another ^w] ²⁶ .	وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. <i>Edb</i> (when/since) We [revealed] ²⁷ to your ^t mother what (<i>could be</i>) revealed/revealable ²⁸ .	إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾
39. That let-throw him [you ^v] in the Ark then let-throw [him] ²⁹ [you ^v] in the <i>yamme</i> (deep and extended body of salty or sweet water); then let-throw [him] the <i>yammo</i> (=yamme) by the bank, (there) takes [him] a foe ³⁰ for Me, and a foe for him; and I cast on you ^g a fondness ^w from Me; and to <i>tossna'a</i> ³¹ ([you ^s] be masterly/ proficiently and perfectly reared up) on My Eye ³² .	أَنْ أَقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ ۖ وَأَلْقَيْتُ عَلَيْكَ حُبَّةً مِّنِّي وَلَتُضُنَّ عَلَىٰ عَيْنِي ﴿٣٩﴾

²⁰ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

²¹ The expression “إشراح صدره” is an Arabic tongue expression meaning his chest became: delightedly opened. So, in this great *Ayah*, the expression “رب اشرح لي صدري,” translated as “my Lord: let [You^s] delightedly open my chest,” and Allah knows best, may Allah make me contented.

²² The word “أشدد” is “فعل أمر فاعله أنت” i.e. a command verb and its subjective noun is “You.” See إعراب القرآن لـ محمود صافي.

²³ Ibid, only regarding “أشدد.”

²⁴ The phrase “*subhana Allah*,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁵ The word “من” in “يمن” means “نعمة ينعمها.” That a “boon He graces it.”

²⁶ The word “مرة” translated as “she-once,” because “مرة” is a feminine noun, and since “another” is an adjective qualifying “مرة” therefore it must likewise be feminized too. So, we have “she-once she-another.”

²⁷ See footnote 11 above regarding revealed.

²⁸ Ibid.

²⁹ The pronoun “هـ” in this “فأقذفيه” could refer to the Moses or to the ark, as the ark, in Arabic, is a masculine gender in the singular. Hence [him] in the translation as above.

³⁰ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان and الهادي.

³¹ The word “تصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal.

³² Note here that addressing Moses (*peace be on him*) Allah says: “On My eye.” While addressing Mohammad (SAWS) in *Surat at-Toor*, Allah says: “So, verily you^g (are) by Our eyes.” (52: 48). What a great honor for our Prophet Mohammad (SAWS).

40. <i>Edb (when/while) your^t sister walks then says [she]: shall [I] lead you^b on (to) whom^a [he] sponsors³³ him; then We returned you^g to your^t mother, so-that here eye^w taqarra^{w34} (cools)^w and not saddens [she]; and you^g killed a self^w then najjaynaka (repetitively delivered you^g We) from the afflicter and We essayed you^g fotonan (absolute-essay); then waited you^h years^w in Madyan's folks^w; afterwards you^h came on a fate³⁵ O, Mosa (Moses).</i>	إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْتُ نَفْسًا فَنَجَّيْنَكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَىٰ ۚ
41. And I <i>isstana'ato</i> ³⁶ (I chose and especially-perfectly reformed) you ^g for Myself.	وَاصْطَنَعْتُكَ لِنَفْسِي ۚ
42. Let-go [you ^s], you ^s and your ^t brother by My <i>Aya'te</i> ^w (miracles/signs/proofs) and let-not <i>ta'neya</i> ³⁷ (you both wither/attenuate/abate) in My <i>thekre</i> (remembrance).	أَذْهَبَ أَنتَ وَأُخُوكَ بِغَايَتِي وَلَا تَنِيَا فِي ذِكْرِي ۚ
43. Let-go you both to Pharaoh, verily he tyrannized.	أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۚ
44. Then let-say you-both for him a soft say; <i>la'allā</i> (craving currently unavailable deed that/perhaps) him reminisces or <i>yakhsba</i> ([he] reverentially-fears).	فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۚ
45. Said both: O, our Lord, verily we fear that [he] rails ³⁸ on us or that [he] tyrannizes.	قَالَا رَبَّنَا إِنَّا خَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ۚ
46. Said [He]: let-not fear you both; verily I am with you both, hearing [I] and seeing [I].	قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ۚ
47. So <i>eeteya</i> (let-approach you both to) him, then let-say you both: verily we (are) your ^t Lord's both-messengers; so let-send [you ^s] with us Israel's sons and let-not torment them [you ^s]; <i>qad</i> (already and affirmatively) we came (to) you ^g by an <i>Aya'ten</i> ^w (miracle/sign/proof) from your ^t Lord; and peace (is) on whom ^p <i>ettaba'a</i> ([he] closely-followed) the divine-guidance ^x .	فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعْذِيبْهُمْ ۚ قَدْ جَعَلْنَاكَ بِغَايَةِ مِّنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ أَهْدَىٰ ۚ
48. Verily we <i>qad</i> (already and affirmatively) (had been) revealed ³⁹ to us that the torment (is) on whom ^p [he] denied and [he] diverted.	إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَبَ وَتَوَلَّىٰ ۚ
49. Said [he]: then who ^a (is) Lord (of) you both, O, Mosa (Moses).	قَالَ فَمَنْ رَبُّكُمَا يَمْوَسَىٰ ۚ
50. Said [he]: our Lord (is) Who [He] gave every-thing ^x its ^x creation afterwards [He] divinely-guided.	قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ۚ

³³ The word “يَكْفُلُهُ” means to sponsor: for his rearing and taking full responsibility for all his needs.

³⁴ The word: “qarra”=“قَرَّ”= cooled. And the “cooling of the eye” means: the eye’s tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: became happy.

³⁵ The word “qadaren”=“قَدَرٌ” has several meanings: (1) a status of a decreed task upon you; (2) that which is appointed by Allah; (3) exalting the Lord; (4) as possessing a marked capability to do a task.

³⁶ The word “isttana'atooka”=“اصْطَنَعْتُكَ” means I especially chose you and reformed you for a particular purpose.

³⁷ The word “تنيا” rooted in “وَنِي”= literally means: weakened/distant. But, Ibn Abbas (ترجمان القرآن= “explainer of The Qur'an” said: “تنيا”= “both weaken.” And Qatadah, another Companion, said: “تنيا”= “both abate.”

³⁸ That is in the intransitive sense of excessively expressing objections or criticisms in bitter, harsh, or abusive language.

³⁹ See footnote 11 above regarding revealed.

51. Said [he]: then what (<i>about</i>) state (<i>of</i>) the generations ⁴⁰ , the firsts ^w .	قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿٥١﴾
52. Said [he]: its ^w knowledge has (<i>it</i>) my Lord, in a book, neither my Lord strays nor forgets [He].	قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾
53. Who [He] made for you ^b the Earth ^w <i>mahdan</i> ⁴¹ (<i>bed-/cradle/fixed-expanse</i>); and threaded [He] for you ^b in it ^w paths and [He] descended from the sky ^w water ^x then <i>akbraja</i> (<i>emerged/produced</i>) We by it ^x <i>az'wajan</i> ⁴² (<i>pairs/similars</i>) of sprouts <i>sha'ttan</i> (<i>variant</i>).	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾
54. Let-eat you ^z and let-pasture you ^z your ⁿ <i>an'aama</i> (<i>cattle/camels/sheep and goats</i>); verily in <i>tha'leka</i> (<i>afar-that-it</i>) ^x surely (<i>are</i>) <i>Aya'ten</i> ^w (<i>miracles/signs/proofs</i>) for the <i>nuha</i> ⁴³ (<i>inhibitive-intellects</i>) possessors.	كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ ﴿٥٤﴾
55. From it ^w We created you ^b and in it ^w [We] return you ^b and from it ^w <i>nokbrejo</i> ([We] <i>produce/emerge</i>) you ^b a <i>taratan</i> ^w (<i>once/phase/period</i>) ^w another ^w .	مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾
56. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We showed him Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) all (<i>of</i>) it ^w ; then [he] denied and <i>aba</i> ⁴⁴ ([he] <i>categorically/refused</i>).	وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأُولَىٰ ﴿٥٦﴾
57. Said [he]: have come you ^h (<i>to</i>) us to exit us [you ^s] from our land ^w with your ^t magic, O, <i>Mosa</i> (<i>Moses</i>).	قَالَ أَجِئْتُنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَىٰ ﴿٥٧﴾
58. So <i>la</i> (<i>surely</i>) <i>na'ateyann</i> ⁴⁵ (<i>assuredly [we] come to</i>) you ^g by a magic like it ^x ; so let-make [you ^s] between us and [between] you ^g an appointment, neither unfulfill it ^x we nor you ^s <i>sowa</i> ⁴⁶ (<i>even/mutually agreed to</i>) place.	فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٨﴾
59. Said [he]: your ⁿ appointment (<i>is</i>) day (<i>of</i>) the adornment ^w ; and that (<i>to be</i>) thronged the mankind <i>dhoba</i> (<i>midmorning</i>).	قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ تُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾
60. Then averted Pharaoh; then [he] gathered his cabal ⁴⁷ afterwards <i>ata</i> ([he] <i>came in readiness</i>).	فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾
61. Said for them <i>Mosa</i> (<i>Moses</i>): <i>waylakum</i> ⁴⁸ (<i>for you^f: a lengthy stay in a valley in the Hell/woe/bane</i>); let-not <i>taftaro</i> (<i>you^z craftily fabricate a lie for fraudulent end</i>) on Allah a lie then	قَالَ لَهُم مُّوسَىٰ وَيَلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ

⁴⁰ The word “قرون” = “generations” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: first^w.

⁴¹ The word “مهـدا” lends itself to three distinct meanings, and any or all could be applicable.

⁴² The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes., (3) hues. See اللسان.

⁴³ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances.

⁴⁴ The word *aba*=“أبى” means categorically (*absolutely, without exception*) refused, i.e. not just simply refused.

⁴⁵ The “ل” in “لنأتينك” is juratory= “ال القسم” and also for intensification. So “assuredly” is used.

⁴⁶ The expression: “even-place,” say The Qur’an commentators, means a level middle ground known to all between you and us, i.e. as visible to all from all sides and not giving or implying any advantage to either side.

⁴⁷ Quran commentators say very large groups of magicians and their supporters with various schemes.

⁴⁸ The word “waylonlakum” is an Arabic word that has three distinct meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with intense heat; (3) to you ruin.

[He] exfoliates you ^b by a torment; and <i>qad</i> (<i>already and affirmatively</i>) disappointed [he] whoever [he] forged.	وَقَدْ خَابَ مَنِ افْتَرَى ﴿٦١﴾
62. Then mutually altercated they ^z their matter among them and concealed they ^z the <i>najwa</i> ⁴⁹ (<i>secret-counsel</i>).	فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦٢﴾
63. Said they ^z : <i>en</i> ⁵⁰ (<i>not</i>) [this-both] surely/except (<i>are</i>) twain magicians, both want to [both-exit] you ^b from your ⁿ land ^w by their twain magic and both go (<i>away</i>) by your ⁿ way, the exemplary/ideal (<i>way</i>).	قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثُلَى ﴿٦٣﴾
64. So let-gather you ^z your ⁿ cabal/scheme afterwards <i>eeto</i> (<i>let-come you ^z</i>) <i>saffan</i> ⁵¹ (<i>in serried rows</i>); and <i>qad</i> (<i>already and affirmatively</i>) prospered today who ^p <i>ista'ala</i> ⁵² ([he] <i>affirmably-overtopped</i> , i.e. <i>prevailed</i>).	فَاجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا ﴿٦٤﴾ وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى ﴿٦٥﴾
65. Said they ^z : O, <i>Mosa</i> (<i>Moses</i>), either [you ^s] cast or that we be first of who ^p [he] casts.	قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٥﴾
66. Said [he]: rather let-cast you ^z ; then <i>edha</i> (<i>suddenly/whereas</i>) their ropes and their canes (<i>were being</i>) envisioned to him from their magic that it ^w (i.e. <i>ropes and canes</i>) <i>tas'aa</i> (<i>skitter/running</i>).	قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٦٦﴾
67. So <i>anjasa</i> ([he] <i>anxiously-perceived</i>) in himself ^w a <i>keheyfatan</i> ⁵³ (<i>a circumstantial state-of-fear</i>) <i>Mosa</i> (<i>Moses</i>).	فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٦٧﴾
68. Said We: let-not fear [you ^s]; verily you ^g , you ^s (<i>are</i>) the uppermost.	قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾
69. And let-throw [you ^s] what (<i>is</i>) in your ^t <i>yameeney</i> (<i>right-hand</i>) [it ^w] gulps what <i>ssana'ao</i> ⁵⁴ (<i>carefully-crafted they ^z</i>); verily only what <i>ssana'ao</i> (<i>is</i>) a magician's cabal; and prospers not the magician whence [he] came.	وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿٦٩﴾
70. Then (<i>had been</i>) thrown the magicians <i>sujjaddan</i> ⁵⁵ (<i>in a kowtowing manner</i>), they ^z said: we believed by <i>Haroona's</i> (<i>Aaron's</i>) and <i>Mosa's</i> (<i>Moses's</i>) Lord.	فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾
71. Said [he]: you ^c believed for him before that [I]	قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ﴿٧١﴾

⁴⁹ The word “نجوى” has three distinct meanings: (1) the *secret* between two or more entities, (2) the *very entities* engaged in such a secret discussion, (3) *private soliloquy*.

⁵⁰ According to مغني اللبيب this “إن” is “خافية” and the “ل” in “لساحران” is for “إلا”= “but.” See إن هذان لساحران. Thus, “إن هذان لساحران” means: *not this twain but twain magicians.*

⁵¹ The word “saffa”= “صفا” is an infinitive noun, hence that means come in rows.

⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁵³ The word “keheyfatan”= “خيفة” is a *noun* etymologically it is “خوفة” as if it is a *once*. Hence, it is a *circumstantial* “state-of-fear” for a given situation. See تاج العروس. So, this *Ayah* provides strong support for “خيفة” as stated. That is because Moses’ *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

⁵⁴ The word “صنعوا” is rooted in the verb “صنع” which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal. In this case, they *carefully crafted* their magic.

⁵⁵ The word “سجداً”= “sujjaddan” is an *adverbial construct*, see إعراب القرآن، لمحمود صافي, but since there is no English equivalent for such a construct I chose to say: “in a kowtowing manner” to express such a construct.

proclaim [for] you ^b; verily he, surely (*is*) your ⁿ chief, who ^a taught you ^b the magic; so [I] surely assuredly⁵⁶ cut-off your ⁿ hands ^w and your ⁿ feet of *kehlafen*⁵⁷ (*opposite-sides*) and surely assuredly [I] crucify you ^b in the date-palm^w trunks and surely assuredly know you^z which of us (*is*) harder a torment and *abqa*⁵⁸ (*more: abiding/ lasting*).

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ
السَّحَرَ فَلَا قُطْعَ بَ أَيَدِيكُمْ
وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلْبَنَكُمْ
فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا
أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

72. Said they ^z: never [we] prefer⁵⁹ you ^g (*over ourselves*) on what came (*to*) us of the evidences ^w and Who *fattarana* ([He] *innately-perfectly-originated us*); so let-judge [you ^s] what you ^s (*are*) judging; verily only judge [you ^s] this ^{w60} the life ^w of this world ^w.

قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ مَا جَاءَنَا
مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا
فَاقْضَ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي
هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾

73. Verily we believed in our Lord, to forgive [He] for us our errors and what you ^h coerced us on it ^x of the magic ^x; and Allah (*is*) *khayron* (*choicer/ superior/ worthier*) and *abqa*⁶¹ (*more abiding* [He]).

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَنَا
وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحَرِ
وَاللَّهُ خَيْرٌ وَأَبْقَىٰ ﴿٧٣﴾

74. Verily it ^x whoever *ya'atee* ([he] *appears before*) his Lord (*as*) a criminal then surely for him (*is*) Hell ^w neither [he] dies in it ^w nor [he] lives (*in it* ^w).

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ
﴿٧٤﴾

75. And whoever *ya'atee* ([he] *appears before*) Him (*as*) a believer *qad* (*already and affirmatively*) worked [he] the righteous-works ^w then those for them (*are*) the ranks ^w the highs ^w.

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ
الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ
الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾

76. *Adnen's* (*Eden's*)⁶² Paradises ^w/Gardens ^w run from under it ^w the rivers; immortals they ^z (*are*) in it ^w; and *tha'leka* (*afar-that-it/*) ^x (*is*) a requital (*for*) whom ^p *taẓakkka*⁶³ ([he] *iteratively purified/ exculpated and befitted/ suited himself / he paid his Zakah*).

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ
مَن تَزَكَّىٰ ﴿٧٦﴾

77. And *laqad* (*verily, already and affirmatively*) We revealed⁶⁴ to Mosa (*Moses*) that *as're* (let-[you ^s] *nocturnally-ambulate/ travel*) by My *eba'de* (*worshippers/ submitters-/ slaves*); then let-strike [you ^s] for them in the sea a dry path; let-not fear [you ^s] an overtaking and let-not *takhsa* ([you ^s] *reverently-fear*).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ
بِعَصَايَ الْبَحْرَ يَبْسُ لَا تَخَفْ دِرْكًا وَلَا
تَخْشَىٰ ﴿٧٧﴾

⁵⁶ The "ل" in "لَا قُطْعَ" and "لَا صَلْبَنَ" and "لَتَعْلَمُنَّ" all are *juratory* "ل" = "ال قسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in all cases by "assuredly".

⁵⁷ From "opposite sides" for example: the *right hand and the left foot* or *the left hand and the right foot*.

⁵⁸ The word "أَبْقَىٰ" is a *superlative adjective* meaning: *more abiding*. It has no English equivalent *per se*.

⁵⁹ The word "نُؤْثِرَكَ" rooted in "أَثَرَ," especially "أَثَرَ عَلَى," which means one giving preference to someone else *over own-self*. There is no such word in English. So, the *closest approximation* is to *prefer*.

⁶⁰ The demonstrative pronoun "this" in its *present context* refers to the "life." And "life" in Arabic is a *feminine*. That is why it is stated as "this^w."

⁶¹ See footnote 58 above regarding "أَبْقَىٰ".

⁶² The word "عَدْنٍ" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عَدْنٍ" is center of Paradise. According to Abdullah Ibn Omar, "عَدْنٍ" is a palace in Paradise enters it but a *prophet, sseddique, or martyr*.

⁶³ The word "تَزَكَّىٰ" carries *two* meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this *Translation*) and (2) the meaning stated above, in this *Ayah*, i.e. "[he] *had exculpated, befitted/ suited himself*." See *التفاسير* and *اللسان*.

⁶⁴ See footnote 11 above regarding *revealed*.

78. Then followed them Pharaoh by his soldiers; so overlaid them of the <i>yamme</i> (sea) what overlaid them.	فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾
79. And misled Pharaoh his people and not [he] divinely-guided.	وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾
80. O, Israel's sons <i>qad</i> (already and affirmatively) We delivered you ^b from your ⁿ enemy and We appointed you ^b the right side (of) the <i>Ttoo're</i> (Mount) and <i>naẓẓala</i> (iteratively descended) We on you ^b the <i>Manna</i> (sweet- dew which hardens like honey) and the quail.	يَبْنَىٰ إِسْرَءِيلَ قَدْ أَغْنَيْنَاكُمْ مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾
81. Let-eat you ^z of goodies ^{w65} (of) what <i>raẓaʿn</i> (We provided you ^b) and let-not <i>tattghow</i> (you ^z consume it excessively/deprive others' needy of it) in it ^x then (would) <i>ya'hello</i> ⁶⁶ (legitimate-/betide) over you ^b My wrath; and whoever <i>yahello</i> (legitimizes-/betides) over him My wrath then <i>qad</i> (already and affirmatively) <i>hawa</i> ⁶⁷ ([he] nose-dove).	كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هُوَ ﴿٨١﴾
82. And verily I am surely <i>Ghaffaron</i> (Ever/Stout Forgiver) for whom ^p [he] repented and [he] believed and [he] worked righteously; afterwards <i>ibtada</i> (he found and accepted the divine-guidance).	وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾
83. And what hastened you ^s a'n (off) your ^t people, O, <i>Mosa</i> (Moses).	﴿٨٣﴾ وَمَا أَعَجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾
84. Said [he]: they (are) these on my foot track; and I hastened to You ^s my Lord (so) to [You ^s] delight.	قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾
85. Said [He]: so verily We <i>qad</i> (already and affirmatively) We essayed your ^t people from after you ^s and misled them the <i>Sa'meri</i> .	قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾
86. So returned <i>Mosa</i> (Moses) to his people angrily sorrowfully; said [he]: O my people has not your ⁿ Lord promised you ^b a promise <i>hasanan</i> (meritorious-deed); has then become long on you ^b the covenant; or wanted you ^c to <i>ya'hella</i> ⁶⁸ (legitimate/betide) on you ^b a wrath from your ⁿ Lord; so you ^c unfulfilled my appointment.	فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَنْقُورُ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفْتَالُ عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُمُ مَّوْعِدِي ﴿٨٦﴾
87. Said they ^z : not unfulfilled we your ^t appointment by our own ⁶⁹ ; but we (had been) laden <i>awẓaran</i> ⁷⁰ (ill-	قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا

⁶⁵ The word “طيبات” = “goodies” = “goodies, w”= a feminine gender means anything delectable and legitimate.

⁶⁶ The word “يحل” carries double meanings: legitimate, betide. Both could apply, hence: legitimate/betide.

⁶⁷ Here: “هو”=“nose-dove” meaning into the abyss of Hell, as the Hell is known as “الهاوية.”

⁶⁸ See footnote 3364 above regarding legitimate/betide.

⁶⁹ The word “ملك، بفتح أو كسرة على الميم و سكنون على الهمزة” is that which is owned, here they are saying they did what they did not on their own will. As if they were saying it was beyond their control as they did not own to do what should have been done.

⁷⁰ The word *awẓar* plural of “وزر”=weẓr, which means: heavy: burden/sin/offense. Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the “وزير”=vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be

<p><i>burdens/sins/offenses</i>) of the people's adornment ^w; then we threw it ^w; so like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x threw the <i>Sa'meri</i>.</p>	<p>وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾</p>
<p>88. So <i>akbraja</i> ([<i>he</i>] <i>produced</i>) for them a calf^x <i>jasadan</i>^{x71} (<i>tinged-physique</i>) for it^x a moo; then they^z said: this (<i>is</i>) yourⁿ <i>elabo</i> (<i>deity</i>) and of <i>Mosa's</i> (<i>Moses'</i>) <i>elabo</i> (<i>deity</i>), then [<i>he</i>] forgot⁷² (<i>had ceased paying attention to</i>).</p>	<p>فَأَخْرَجَ لَهُم عِجْلًا جَسَدًا لَهُ خَوَارٍ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾</p>
<p>89. Do then not see they^z that not [<i>it</i>^x] returns to them a say and nor [<i>it</i>^x] possesses for them harm nor a benefit.</p>	<p>أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾</p>
<p>90. And <i>laqad</i> (<i>verily, already and affirmatively</i>) said for them <i>Haroono</i> (<i>Aaron</i>) of before: O, my people, verily only (<i>had been</i>) essayed you^c by it^x; and truly yourⁿ Lord (<i>is</i>) <i>Ar-Rahman</i>; so <i>ettabe'oney</i> (<i>let-you^z closely-follow me</i>) and let-you^z obey my command.</p>	<p>وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾</p>
<p>91. Said they^z: never cease [<i>we</i>] on it^x anchorites until returns to us <i>Mosa</i> (<i>Moses</i>).</p>	<p>قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾</p>
<p>92. Said [<i>he</i>]: O, <i>Haroono</i> (<i>Aaron</i>), what prevented⁷³ you^g <i>edh</i> (<i>when/while</i>) you^h saw them strayed they^z.</p>	<p>قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾</p>
<p>93. Do not <i>tatta'be'aney</i> ([<i>you</i>^s] <i>closely-follow me</i>); have then you^h disobeyed my command.</p>	<p>أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي ﴿٩٣﴾</p>
<p>94. Said [<i>he</i>]: O, son of [<i>my</i>] mother; let-not take [<i>you</i>^s] by my beard [and] nor by my head; verily I <i>khasheyto</i> (<i>reverentially-feared I</i>) that [<i>you</i>^s] say: disunited you^h among Israel's sons, and not awaited/observed [<i>you</i>^s] my say.</p>	<p>قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾</p>
<p>95. Said [<i>he</i>]: so what (<i>is</i>) your^t <i>khat'bo</i> (<i>serious matter</i>), O <i>Sa'meri</i>.</p>	<p>قَالَ فَمَا خَطْبُكَ يَسْمَرِيُّ ﴿٩٥﴾</p>
<p>96. Said [<i>he</i>]: I sighted by what not sighted they^z by it^x; so I grabbed a handful^w from the messenger's track then I <i>nabatha</i> (<i>slightly-forsook</i>) it^w; and like <i>tha'leka</i> (<i>afar-that-it/</i>)^x lured-she^y for me myself^w.</p>	<p>قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾</p>
<p>97. Said [<i>he</i>]: so let-go [<i>you</i>^s]; so verily for you^g in the life^w to say [<i>you</i>^s]: no <i>mesas</i>⁷⁴ (<i>you^s touch me not and I touch you^f not</i>); and verily for you^g (<i>is</i>) an appointment never (<i>to</i>) unfulfilled it^x [<i>you</i>^s]; and let-look [<i>you</i>^s] at your^t <i>elah'e</i>^x</p>	<p>قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّن تَخْلَفُهُ وَانْظُرْ إِلَى إِلٰهِكَ</p>

fatal to him and others. Thus, I chose to further *qualify* “burden/sin/offense” by the word “ill” as such qualification, *really and truly best approximate* the *seriousness* of such a burden in reference. See *اللسان*.

⁷¹ The word “جسدًا” = a *tinged-physique* versus “body” be it *tinged* (colored) or not. See *الراغب*.

⁷² The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

⁷³ That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

⁷⁴ The expression “لا مَسَاسَ” means: touch me not and simultaneously I touch you not.

(deity) ^x which ^x you ^h remained on it ^x (as) anchorite; assuredly ⁷⁵ [we] grind ⁷⁶ it ^x ; afterwards we assuredly dissipate it ^x in the <i>yamme</i> (deep and extended body of salty or sweet water), <i>nasfan</i> ⁷⁷ (what dissipation).	الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٧٧﴾
98. Verily only your ⁿ <i>elabo</i> (deity) (is) Allah, Who (there is) not an <i>elaba</i> (a deity) except Him; expanded ⁷⁸ [He], my Lord everything omnisciently.	إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٧٨﴾
99. As <i>tha'leka</i> (asfar-that-it/) ^x [We] narrate on you ^g of the <i>anba'e</i> ⁷⁹ (significant-and-availing-news) (of) what <i>qad</i> (already and affirmatively) antedated; and <i>qad</i> (already and affirmatively) <i>aa'tayna</i> (We gave) you ^g from <i>ladon</i> ⁸⁰ (directly and possessively from) Us <i>thekra</i> (Qur'an/ repute/ Hadeeth-messages).	كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿٧٩﴾
100. Whoever [he] shunned <i>a'n</i> (off) it ^x then verily [he] bears, The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x , a <i>wezra</i> ⁸¹ (an ill-burden/ sin/ offense) ^x .	مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا ﴿٨٠﴾
101. Immortals they ^z (are) in it ^x ; and fouled for them The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x a burden.	خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿٨١﴾
102. Day (to be) blown in the horn and [We] throng the criminals that Day blue-(eyed) ⁸² .	يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٨٢﴾
103. <i>Yatakbhatatoona</i> (mutually lower they ^z their voices/ whisper) among them: <i>en</i> ⁸³ (not) waited you ^c except ten.	يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٨٣﴾
104. We (are) knowinger by what they ^z say; <i>edh</i> (when/ while) says their most-ideal way <i>en</i> (not) waited you ^c except a day.	خَنَّا أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٨٤﴾
105. And ask you ^g they ^z <i>a'n</i> (regarding) the mountains; so let-say [you ^s]: dissipates it ^w my Lord <i>nasfan</i> ⁸⁴ (arrant-dissipation).	وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٨٥﴾
106. So <i>yatharo</i> ([He] leaves/ lets) it ^{w85} <i>qa'an</i> (plainly-/ flatly), <i>ssafssafan</i> (levelly/ evenly).	فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٨٦﴾
107. Not see [you ^s] in it ^w a crookedness nor a ruggedness.	لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٨٧﴾

⁷⁵ The "ل" in "النَّحْرَقَتَهُ" and "لَنَنْسِفَنَّهُ" are juratory-"ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly".

⁷⁶ The word "حَرَقَ" linguistically has two distinct meanings: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to crush, pulverize or reduce in size that metal. Thus, meaning (1) with respect to this great *Ayah* does not seem to be applicable as it would leave the *Sa'meri's* "elab" intact except purified from other debris, which is definitely not what *Mosa* (Moses) intends by way of punishing the *Sa'meri*.

⁷⁷ The word "نَسْفًا" is the infinitive noun of the verb. That means intensifying the verb's action infinitely. Hence the use of the interjectional "what" in the parenthesis to indicate such infiniteness.

⁷⁸ The word "وَسِعَ" = "Expanded" means is already broadened to contain/include/comprehend.

⁷⁹ See the *Lexicon* attached to this Translation for "naba'a".

⁸⁰ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See *اللسان*.

⁸¹ See footnote 70 above regarding *ill-cumber* = "وِزْرٌ".

⁸² The Arabs consider "blue-eyes" as a bad omen. Or because when so thirsty their eyes turn blue.

⁸³ That is they say to each other: you lived in the world but only ten, i.e. slighting their stay in the world..

⁸⁴ The word "نَسْفًا" is the infinitive noun of "نَسَفَ" indicating intensity. Hence, "arrant" is prefixed.

⁸⁵ The word "it" is used in reference for, according to *Merriam Webster Dictionary*, "a group or classification of individuals or things." In this case the mountains. But it could also apply to the Earth.

108. Then-dayyatta'be'ona (<i>closely-follow they</i> ⁸⁶) the summoner, no crookedness for him; and <i>keba'sha'at</i> ⁸⁶ (<i>submittingly-quieted</i>) the voices for <i>Ar-Rahma'ne</i> ; so not hear [you ^s] except a whisper.	يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾
109. Then-day benefits not the intercession ^w except whom ^p permitted for him <i>Ar-Rahma'no</i> (= <i>Ar-Rahman</i>) and [He] delighted for him a say.	يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾
110. Knows [He] what (<i>is</i>) between their hands ^{w87} and what (<i>is</i>) behind them; and not they ^z encompass by Him knowledge.	يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾
111. And <i>ana'te</i> (<i>distressed/humbled</i>) the faces (<i>entities</i>) for The <i>Hayye</i> (<i>Living/Alive</i>) The <i>Qayyome</i> ⁸⁸ (<i>The Ever-Sustainer</i>); and <i>qad</i> (<i>already and affirmatively</i>) disappointed whoever [he] bore an injustice.	وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾
112. And whoever [he] works of the righteous-works ^w while he (<i>is</i>) a believer, then neither fears [he] an injustice and nor a diminution (<i>of his dues</i>).	وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِرٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾
113. And like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x We descended it ^x Qur'an ^{x89} Arabic; and We variegated in it ^x of the menace, <i>la'allā</i> (<i>craving currently unavailable deed that/-perhaps</i>) they <i>yattaqoona</i> (<i>they^z reverentially guard not to displease Allah</i>) or [it ^x] discourses for them <i>thekra</i> (<i>repute/Hadeeth-messages/exhortation</i>).	وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٣﴾
114. Sota'aala ([He] <i>ever elevated</i>) Allah, The King The Right; and let-nothasten[you ^s] by The Qur'an from before that (<i>tobe</i>) judged/finished ⁹⁰ to you ^s its ^x revelation ⁹¹ ; and let-say[you ^s]: my Lord [let-You ^s] augment me knowledge.	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
115. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We covenanted to Adam from before; then [he] forgot ⁹² ; and [We] found not for him a resolve ⁹³ .	وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾
116. And <i>edh</i> (<i>when/since</i>) We said for the angels: let-kowtow you ^z for Adam; so they ^z kowtowed except Eblisa <i>aba</i> ⁹⁴ ([he] <i>categorically refused</i>).	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

⁸⁶ The word “خشع” involves “خشوع,” more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خشوع” denotes *submission* or *subsiding* of *sight* and *sound* as well. See اللسان. So “خشعت الأصوات” seems to mean that *all the voices had subsided in quietness*. Hence, *submittingly quieted*.

⁸⁷ The statement; “between their hands” means before or in front of them.

⁸⁸ The word “القيوم” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

⁸⁹ That is: all its words are *Arabic*. So, the word's *pronunciation, spelling, and most importantly meaning* all are *Arabic*. This shall be *complemented* by *Arabic tongue expression*, (S 46:12).

⁹⁰ That is until the *entire specific* revelation is brought to the required *end*.

⁹¹ See footnote 11 above regarding *revealed*.

⁹² The word “نسي” has dual meanings: (1) “forgot” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He *chooses to cease paying attention to something*. See اللسان.

⁹³ That is to resist temptation.

⁹⁴ The word *aba*=“أبى” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused.

117. So We said: O, Adam; verily this (is) a foe ⁹⁵ for you ^g and for your ^t spouse; so let not assuredly exits [he] you both from the Paradise ^w then (both have) misfortune ⁹⁶ .	فَقُلْنَا يَتَادَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٧﴾
118. Verily for you ^g in it ^w that neither starve [you ^s] nor denude/unclothe [you ^s].	إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٨﴾
119. And verily you ^g neither thirst in it ^w nor <i>tadh'ha</i> ([you ^s] suffer sun heat).	وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١١٩﴾
120. Then whispered to him the Satan, said [he]: O, Adam shall I lead you ^g over the immortality tree ^w and a proprietorship not decays [it ^x].	فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَادَمُ هَلْ أَذْكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ﴿١٢٠﴾
121. So both ate from it ^w ; then appeared for them both their [both] <i>saw'ato</i> (private parts) and both took-on both covering over them both from the Paradise's ^w leaves; and disobeyed Adam his Lord, so <i>ghawa</i> ⁹⁷ ([he]: indulgently strayed and consequently was disappointed).	فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢١﴾
122. Afterwards <i>ejtabaho</i> (favorably and directly selected him) his Lord then [He] relented on him and divinely-guided [He].	ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾
123. Said [He]: <i>ebbetta</i> (let-you both: emigrate/immigrate-/dwell/dwell-basely) from it ^w together; some (of) you ^b for some foe ⁹⁸ ; then either/whenever ⁹⁹ assuredly comes (to) you ^b from Me a divine-guidance, so whoever <i>etta'ba'a</i> ([he] closely-followed) My divine-guidance so neither strays [he] nor [he] (receives) misfortune ¹⁰⁰ .	قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾
124. And whoever [he] shunned a'n (off) My <i>thekre</i> (Qur'an/Allah's message), then verily for him (is) a straitened living-she ^y ; and [We] throned him The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x blind.	وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾
125. Said [he]: O, my Lord why throned me You ^h blind while <i>qad</i> (already and affirmatively) I was <i>basseeran</i> (keen: seer/overall evaluator of the facts and their possible consequences).	قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾
26. Said [He]: like <i>tha'leka</i> (he-that-afar-it/thai) came ^w (to) you ^g Our <i>Aya'te</i> ^w (messages/signs) then forgot ¹⁰¹ (ceased	قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَهَا

⁹⁵ See footnote 30 above regarding *foe*.

⁹⁶ See *Ayah* 2, at the beginning of this *Surah*.

⁹⁷ The word “غوى” = “إِنهَمَك فِي الضَّلَالِ وَخَابَ” see اللسان. So *he indulgently strayed and consequently was disappointed*.

⁹⁸ See footnote 30 above regarding *foe*..

⁹⁹ This “ما” in “فإمّا” is “الخيارية أو الزمنية” the “optional or durational ما” Not an “extra” “ما” as some say. I believe there is *not* any extra in the Qur'an.

¹⁰⁰ See *Ayah* 2, at the beginning of this *Surah*.

¹⁰¹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

paying attention to) it^w you^h and like *tha'leka* today (are to be) forgotten¹⁰² (not paid attention to [you^s]).

وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾

127. And like *tha'leka* (afar-that-it/) ^x [We] requite whom^p [he] squandered and not believed [he] by his Lord's *Aya'te^w* (miracles/signs/proofs); and surely the Hereafter's^w torment (is) harder and *abqa*¹⁰³ (more abiding).

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٧﴾

128. Has then not divinely-guided for them how many¹⁰⁴ We perished before them of the generations, they^z walk in their dwellings; verily in *tha'leka* (afar-that-it/) ^x surely (are) *Aya'te^w* (signs) for possessors (of) the *nuba*¹⁰⁵ (inhibitive-intellects).

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٨﴾

129. And *lawla* (had it not been for) a preceded^w word^w from your^t Lord, surely [was] an imperative and *ajalon* (term-limit) *musamma*¹⁰⁶ (that which is designated and/ or named).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

130. So *issber* (let-hold on patiently [you^s]) over what they^z say; and *sabbeh*¹⁰⁷ (let-say [you^s]: *subhana Allah*) by your^t Lord's praise before rise ^x (of) the sun and before its^w setting; and of the night's segments then *sabbeh*¹⁰⁸ and day's ends, *la'alla* (craving currently unavailable deed that, perhaps) you^g delight [you^s].

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَانَايَ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

131. And let-not assuredly extend [you^s] your both eyes^w to what *matta'na* (We let relish the temporary worldly delights) by it^x *azwajan*¹⁰⁹ (kinds) of them, the life's^w flower^{w110} (of) the world^w to essay them in it^x; and your^t Lord's *rez'qo^x* (provision/ victual for sustenance) ^x (is) *khayron* (choicer-/superior/ worthier) and *abqa*¹¹¹ (is more abiding [it^x]).

وَلَا تَمُدَّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

132. And let-command [you^s] your^t family^w by the Prayer^w and *isstta'ber*¹¹² (let-acquire-patience [you^s]) on it^w; not ask you^g [We] a *rez'qan^x* (provision/ victuals for sustenance) ^x; *Nar'zogo* ([We] give victuals for sustenance to) you^g and the *aa'gebato* (consequence) ^w (is) for the *taqwa*¹¹³ (reverential guarding against Allah's displeasure).

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا لَّحْنُ نَرْزُقُكَ وَالْعِيقَابُ لِلتَّقْوَىٰ ﴿١٣٢﴾

133. And said they^z: *lawla* (why does not) *ya'atee^x* ([he] produces/ comes about to) ^x us by an *Aya'tan^w* (miracle) from his Lord; has [and]¹¹⁴ not *ta'atee^w* (come/ shown to) ^w them evidence^w (of) what (is) in the writs¹¹⁵ the firsts^w.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

¹⁰² Ibid, regarding forgot.

¹⁰³ See footnote 58 above regarding “أبقى.”

¹⁰⁴ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

¹⁰⁵ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances.

¹⁰⁶ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/ or named.

¹⁰⁷ The phrase “subhana Allah,” means: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.

¹⁰⁸ The word *sabbeh* means: (let-say [you^s]: *Subhana Allah*, see footnote 3321 above regarding *subhana Allah*).

¹⁰⁹ See footnote 42 above regarding “زَوْج.”

¹¹⁰ The “flower of the life of the world” means the splendor of enjoyment in the life of the world.

¹¹¹ See footnote 58 above regarding “أبقى.”

¹¹² The word “إصطبر” means acquirer patience or he who was being tested for his patience or acquiring it.

¹¹³ The word “taqwa” = “تقوى” means: (1) adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure. And (2) it is guarding and protecting against Allah's displeasure or any undesirable outcome.

¹¹⁴ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and)

134. And had (*that*) surely We perished them by a torment from before him¹¹⁶ surely (*would have*) said they^z: our Lord *lawla* (*why have not*) [*You*^s] sent (*to*) us a messenger, so that *natta'be'a* ([*we*] *closely-follow*) Your^t *Aya'te*^w (*messages/signs/proofs*) from before that [*we*] (*self*) humiliate or [*we*] (*self*) disgrace.

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ
لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا
رَسُولًا فَتَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ
نُنْزِلَ وَتُخْزَى ﴿١٣٤﴾

135. Let-say [*you*^s]: each (*is*) *mutarabbesson*¹¹⁷ (*he that awaits*); so let-await you^z then you^z shall know who^p (*are*) companions (*of*) the even/just the *Sseratte* (*road/way*), and who^p *ibtada* (*he found and accepted the divine-guidance*).

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا
فَسَتَعْلَمُونَ مَن أَصْحَابُ الصِّرَاطِ
السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾

component is (ف) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

¹¹⁵ The word “صَفَف” = “writs,” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: [she-firsts].

¹¹⁶ That is the messenger to them.

¹¹⁷ The word “ترَبَّص” means to *remain awaiting for further development* (good or bad) to happen to another. See *الهادي* +